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THE MINISTER AS AN EXECUTIVE

The Executive Functions
of the
Parish Pastor and the Military Chaplain

"A leader is best when people barely know he exists. Not so good when people acclaim him. Worst when they despise him. Fail to honor people; they fail to honor you. But of a good leader, who talks little, when his work is done, his aim fulfilled, they will all say, 'We did this ourselves.'"

—Lao Tse

PREFACE

This paper is not written as a scholarly paper, but as one that might be presented to a group of pastors or chaplains. As such, it is relatively elementary in its explanation of the executive functions and seeks to be wholly practical in realistically relating them, first, to the parish ministry and then to the specific ministry of the military chaplain executive.

As a protestant minister and military chaplain, I do not feel qualified to speak to the particular organizational procedures of the Roman Catholic or Jewish Churches. Nevertheless, I suspect that many of the subjects addressed find similar, if not duplicate, application in these Churches and among their clergy and chaplains.

In speaking of the Church, the Body of Christ, and the church, the congregation on the corner, I have used the convention here indicated. Church is used to denote the larger body of those who worship in the Name of Christ while church is used synonymously with congregation or parish. In writing about the chaplaincy I speak as an army chaplain but, here again, I suspect that the situations addressed are generally duplicated in our sister services.

I am indebted to Chaplain (Col) Ben S. Price who read the outline

for this paper and provided many helpful suggestions and to a group of students in the Chaplain Officers' Career Course (1967-68) at the U.S.Army Chaplain School who so freely shared their insights on this subject with me. None of these people, however, should be held accountable for the opinions expressed herein.

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I. THE MINISTER -- PASTOR? EXECUTIVE? BOTH?

"What tasks of your ministry do you consider to be the most important and meaningful?" Ask this question of any minister and he will answer with much the same priorities as were expressed by a group of army chaplains at a workshop on the "Image of the Chaplain in a Changing Environment."¹ These men reported that they saw the many sides of their image as those of prophet, preacher, priest, pastor, counselor, officer and gentleman, and administrator. They listed the administrative duties performed by the chaplain as those requirements of his position farthest removed from his calling as a "Servant of the Word," expressing their concern lest the administrative

¹ Unpublished report on workshop presentations, "Image of the Chaplain in a Changing Environment," at the United States Army Chaplain School, Fort Hamilton, New York, 11-14 March 1963.

chaplain forget that he is a chaplain, a minister of the gospel, and become "all officer."

Yet, even if we leave aside the divine dimensions of the ministry, those of preaching the word and shepherding the congregation, it remains obvious that the institutionalized life of the Christian community still requires that it have a head, a leader, an executive. Even those denominations whose congregations seek to have all their members serve as ministers equally with one another soon find it expedient to choose or evolve some kind of leadership. The mere demands of coordinating effort and purpose among the members of such a community require that someone act in a position of leadership. In most protestant denominations, the leadership of the congregation has become the responsibility of an ordered ministry which provides men to serve as executives of the individual communities, the congregations.

Gradually, over the past few years, both ministers and laymen have begun to accept a new concept of the role of the clergyman as that of pastoral-executive or pastoral-director of the work of the congregation. This change in the traditional concept of his role has not come easy to the pastor. If this role is defined, as it often is, as that of a professional leader whose main tasks are to increase membership, expand contributions, and heighten activity;

it is established upon dubious criteria that run directly contrary to the spiritual qualities of life that most ministers regard as supreme in importance.

It is for this reason that most pastors react violently against any comparison of their ministerial function to those of an executive, especially if the comparison is made to the executive function commonly found in the business community. Ministers are frequently heard protesting against the time and energy demanded of them for parish administration. They rebel against being forced into the position of serving as a full-time business executive, when their conception of their duties centers in preaching, teaching, counseling and study.

Clergymen tend to become psychologically hung-up on this point. They seek to serve as spiritual shepherds to their flocks. They enjoy the perquisites that come to them as pastors, preachers, and religious leaders in their towns and cities. Meanwhile they avoid coming to grips with their role as executives of the religious communities which they serve. They evade the fact that their status demands something more of them than that they preside when the church assembles for worship or study and be available when one of their people seeks them out for pastoral care.

There are several reasons why the picture of the minister as an "administrator" is a particularly distasteful vision to the

average pastor. One, and perhaps the primary, reason is that he has had so little training in administration in either his university or seminary studies. Most ministerial candidates major in those fields considered to be particularly appropriate to the calling of the ministry. They study psychology, sociology, religion, or a general liberal arts program. Physical sciences and business administration are the last subject areas they would consider to be proper pre-seminary training for a future pastor of the Church.

Seminaries, as a general rule, reinforce this "natural" reluctance to become too involved in a discipline, such as business administration, that so smacks of the material arena of life. Instruction in church management as it is provided in these halls of theological learning is often presented in an off-hand fashion as something that is of no real importance. The one piece of advice that I remember from my pastoral theology (The name most often given to the consideration of the nuts and bolts of parish life.) course is that Holy Communion should be provided in individual glasses to protect those who commune from the vague juices and bugs that might reside in the mustaches and beards of the male communicants. The text, needless to say, came from the turn of the century. It was still in use in the late 1950s.

A second reason for pastoral rejection of administration is that

the word is most often understood in the Church in only its most narrow sense. Administration equates with paper-work, getting someone to care for the church property, setting up and taking down tables and chairs for meetings, and keeping track of the money. Books on parish administration address themselves to these areas for the most part. It is, therefore, no wonder that the pastor, whose conception of his administrative tasks centers in such busy work, revolts at the time and energy they require of him. But administration is more than this. It is management in the finest sense of the term. It is the most efficient use of resources at the disposal of the pastor and his congregation in the work to which they have together set their hands.

The question that faces every minister is not "Shall I be an organization man?" The question is, rather, "Of what kind of organization shall I be the man?" The pastor can only find satisfaction as the minister-manager of his congregation as he recognizes the uniqueness of the organization he serves. He must believe in the value of those activities he is called upon to organize, administer and promote. He, if he applies himself to his role as an executive, is in a position through which he can be instrumental in determining the course to be followed by that portion of the Kingdom of God for which he has assumed responsibility. This is the executive task to

which he is called and to which he calls those laymen with whom this ministry is shared.

It must be said that, no matter what else the minister does or how he feels, he is the manager of his parish. This is a fact of life. He may lean heavily on his congregation's council or session or he may do it largely by himself. He may manage poorly or well. He may be trained in a seminary or pick up his training after he arrives at his first charge. He may run from it as from the Devil himself or attack it with all the vigor and efficiency he can muster. He may see it as a waste of valuable time or as a source of time set free for concentration on his duties to the Word and his congregation. In whatever way he approaches his task, his function is that of the manager, the minister-executive of his congregation.

It is the burden of this paper that as a minister succeeds or fails as an executive, so the whole of his ministry is colored. This is true whether his parish is large or small, whether it is rural or urban, whether he is a simple parish priest or a bishop or supervisory chaplain of the highest responsibilities. The man who fails, in his approach to his ministerial role, to accept his executive tasks finds his way littered with the frustrations of a man drawn away from those activities which he considers to be his essential calling. The man who accepts his executive tasks may find even the most rudimentary

duties to be meaningful work in his ministry in the Kingdom.

II. THE EXECUTIVE FUNCTIONS

What are the executive tasks? A general consensus of writers on the subject as found in the world of business provides the following four-fold concept of the executive's function.² The executive (1) provides a system of communication for the organization, (2) secures essential services from individuals, (3) formulates purposes and objectives, and (4) promotes and protects the organization's integrity. No one of these functions is of greater importance than the others. No one of them can stand alone. No one of them can be discussed without alluding to the others. They are equal and inter-locking facets of the executive function.

In giving assistance to those in need, it may be well to follow Jesus' injunction, "Let not thy right hand know what thy left hand doeth."³ Nevertheless, even this important advice presupposes that there is a coordinating and communicating agency that directs the actions of both the right and left hands. This is the first of the executive

² The first three of these functions are specifically found in "The Executive Functions," Chapter 15, of Chester I. Barnard, The Functions of the Executive, (Cambridge, Mass. 1938). The last is an emphasis found in many authors, especially "The Institutional Embodiment of Purpose," Chapter 4, of Philip Selznick, Leadership in Administration (New York, 1957).

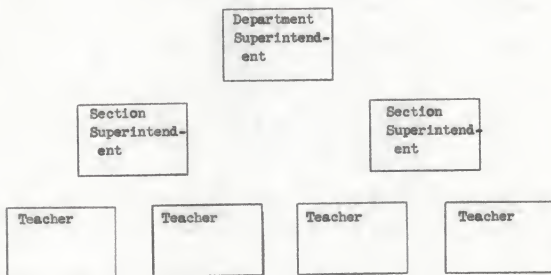
³ Matthew 6:3

functions we shall discuss. The executive provides a system of communication for the organization.

In military offices, organizational charts are as much a part of the wallpaper as are photographs of local commanders and the President. They are so much a part of the furnishings that people tend to ignore them unless they want to find the location of an office or check a telephone number. Yet, behind the boxes and lines on the chart are three important facts about the organization that are often overlooked.

The first fact is that organizational charts center in people, not in offices. If you look at the simple chart of a portion of a Sunday School Department in Figure 1, it is obvious that the number of lines used to connect the boxes and the fancy titles placed in

Figure 1 - Organization Chart

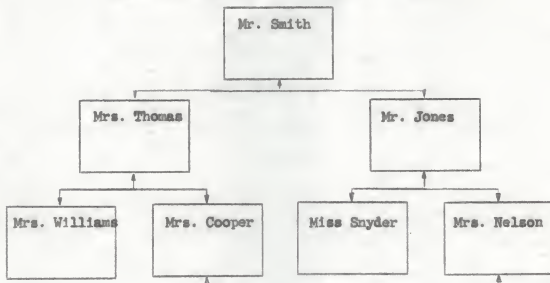


them have no effect on the operation of the organization. Boxes do not communicate. Titles do no work. Boxes and titles can only describe the jobs that people are supposed to do. They can indicate the kind and quantity of services that are needed. They can show the kind and quantity of people that are needed. However, only people can do the work of the organization.

People do the work for many different reasons. They do it because they are loyal to the organization and its goals. They do it because they like the work, because they love the prestige it offers, because they are proud to be a part of this particular organization. If all other things are equal, they may do it because of the pay offered. Still, people do the work.

Organization charts also show patterns of formal communication. Suppose we provide names for the people in the boxes and connect them with those lines of formal communication that seem necessary to get the work done, as in Figure 2. Obviously the Department Superintendent will have to talk with his Section Superintendents. They, in turn, will have to talk with each other and their teachers. The teachers, in their turn, will want to discuss the common problems of their section in the use of the material for its particular age group. Formally, this is all that we need. The information essential for the operation of the department will proceed up and down and across

Figure 2 - Organization Chart (Revised)



these lines. Communication will take place. The work of teaching in the Sunday School will get done.

Even if Mrs. Williams and Mrs. Thomas cannot get along with each other socially, the work will get done. Their communication will be cut to the essential elements. They may never talk to each other in pleasantries. Yet in spite of their differences, if they are dedicated to the task at hand, they will communicate enough to do the job. In time, the executive, Mr. Smith, might notice their difficulty and take some steps to clear the channel. He may encourage Mrs. Williams to transfer to another section, or seek to repair the fault in her relationship to Mrs. Thomas. This is one of his functions. His job is not only to see that the boxes are filled with people,

but that the lines of communication remain open between them.

There is a third aspect of this system of communication that Figure 2 shows us. The dotted line between Mrs. Cooper and Mrs. Nelson reminds us that, even though they work in different sections for different people teaching children of different ages with different materials, they have coffee together each morning and often talk about things that have to do with the Sunday School. They are part of the informal communications network. Mrs. Cooper may be entirely aware of a curriculum change, even before Mrs. Thomas discusses it in a Teachers' Meeting, because she heard all about it from Mrs. Nelson whose meeting had taken place earlier. The word gets around.

Since the word gets around informally as well as formally, the executive can use this channel as well. He can use it to promote the self-discipline required to maintain a minimum standard of performance in the unsupervised confines of the classroom. He can use it to suggest new ideas informally without risking the reaction that might arise against the formal proclamation of another new program. He can use it to solve problems and answer questions without formally setting precedents to which he might become bound. He can use it as a means of exercising his personal influence as when he helped to heal the wounds between Mrs. Williams and Mrs. Thomas.

The executive, therefore, provides a system of communication by

defining the tasks required, placing the right people in these tasks, seeing that the lines of formal communication remain open, and using the channels of informal communication to further the purposes of the organization.

A second function of the executive is to secure from people the essential services the organization requires. This task is basic to the life of the organization in that it requires that he first seek to have the person identify himself with the organization and, secondly, lead him to a state of active participation in its programs.

The executive, in his position of leadership, is often the representative of the organization with whom persons reached by a general appeal can relate. He is the man whom they see, with whom they identify, and to whom they express their interest in membership. He may be a block leader for a political party, the canvasser for a fund drive, or the pastor-executive of a local congregation. In any event, his task is to induce those interested to identify themselves with his organization.

In this position, the executive may find that he is, more often than not, simply called upon to cap the recruiting activities of other members of his organization. His task may be so elementary as to sign and present a certificate of membership in the organization. In a church it may be as intricate as to encourage people to attend a

detailed course of instruction and make a public confession of their faith before the congregation.

An additional aspect of this executive function is that of involving the individual in the activity of the organization above the minimum level required for membership. The executive seeks to increase his loyalty to and participation in the organization and to secure his contribution to its welfare and the achievement of its goals.

At this point we are already driven to recognize how arbitrary our divisions are. It is impossible to talk about setting up a system of communication without discussing how the people who are the communicators can be recruited to operate it. It is impossible to speak of recruiting members into an organization without framing it against the background of the tasks to be accomplished and the communication required between the people involved in them. At the risk of further compounding the difficulty, we now proceed to the formulation of purposes and objectives in pursuit of which the executive recruits people and provides for a system of communication between them.

No mother is ever satisfied when the question she asks her five-year-old, "Where are you going?" is answered with the one word, "Out!" She needs to know more. So it is with the members of an organization. The question, "Where are you going?" needs to have something more than a vague direction prescribed as the answer. It

is the function of the executive to tie down and enunciate goals.

An interesting fact of American political life is that those men whom we name as the leaders of our nation have become increasingly dependent on public opinion polls. No responsible official would make a pronouncement on our national goals without first consulting his polls to determine what the peoples' goals really were. Our leaders have become our followers.

This phenomena has a solid foundation in that the purposes of an organization, be it a club or a country, are always more neatly defined by the aggregate action of its members than they are by the words of its leaders. In the last analysis, it is the general membership who does the work, who sets the direction, who accomplishes the goals of the organization. It becomes the executive's task to understand the character of his organization, to take into consideration the strivings and prejudices of its members, to be aware of the factors which restrain his actions, and to know the decisions which his people make in directing their efforts. He must be aware of all these elements. He must recognize the limitations they place upon his actions. But he must also influence and guide the members of his organization within this framework.

He does not establish goals by making finely phrased speeches or by publishing printed lists of organizational objectives. He does it by informing and convincing the people who form the base of his organ-

ization of its purposes and the major decisions which guide it toward their fulfillment. He does it by seeking their adherence to these goals and decisions. He does it by endeavoring to lead his people to spontaneously accept and advance the organization's aims and methods.

This is no easy task. It requires a selling job of major proportions. How do you convince an urban congregation that it should integrate? By preaching sermons? How do you persuade a large suburban church that it should contribute its time, energy and wealth to the inner city? By writing tracts? Will a volunteer organization, such as the church, accept a hard sell when it comes to adopting goals? The answer is generally a resounding "No!" both for the church and for any other organization. We shall try to seek a solution for this problem so far as the congregation is concerned in a few pages.

The last of the executive functions is the promoting and protecting of the organization's integrity. Leadership fails when it concentrates its efforts on survival at all costs, yet an important executive function is to guarantee the survival, properly understood, of the organization.

It is not difficult to identify misdirected effort on behalf of organizational survival. It is the maintenance of outmoded procedures that have long lost their usefulness. It is the bolstering of institutional forms that no longer meet the needs of the times. It is the

protecting of an organizational self-image for the sake of the value ascribed to it by its members. Examples of this kind of activity abound. The red-tape of bureaucratic procedure is retained, agencies fight for money to finance activities that serve no good purpose, and royal and ancient societies continue for no other reason than to feed the egos of their membership.

An organization should be an instrument that can be discarded if a more efficient and effective tool becomes available. In this light, the proper function of an executive in the maintenance of organizational integrity is (1) the maintenance of its distinctive identity and (2) the defending of its unique values. The function of the executive in maintaining its distinctive identity falls in the realm of his influence on its peculiar perspective toward the goals it chooses, its distinctive role in society or business, its discriminative standards of membership, its unique methods of action, or its unmatched goals.

The executive's role in defending its values is in the promotion and protection of its distinct character, such as its religious faith, and its individualized set of ideals for action. For most organizations, it is an accepted fact that anything that is affirmed as an end in itself, so far as the organization's membership is concerned, and achieves a certain degree of moral rectitude is a value worth protecting.

In summary, the functions of the executive are to provide a

system of communication and organization, to recruit and activate its membership, to set its goals and purposes, and to defend its integrity. Now let us turn to the working out of these functions in the ministry as it is found in a protestant parish.

III. THE EXECUTIVE FUNCTIONS IN THE PARISH

Before we come to grips with the working out of these functions in a parish, there are a few things concerning the minister's role as an executive that need to be said. The first is that the acceptance of a minister-executive approach to the ministry of a congregation requires some adjustment on the part of both the congregation and the pastor. The congregation, on the one hand, has to be willing to take on some of the functions that have heretofore been considered to be in the private domain of the pastor. These would include, but not be limited to, instructing in church membership classes, visiting hospital patients, visiting the sick and the aged at home, participating in some types of counseling, and being evangelists. The members of the congregation, and this is perhaps the greater adjustment, must also learn to accept the ministry of other members of the congregation as well as that of its pastor. If a pastor-executive ministry means that the pastor duplicates the work the laymen have been trained to do, then it is better to not attempt such a ministry. The pastor will find it easier to do the work by himself.

The minister, on the other hand, has to achieve that kind of security in Christ that allows him to overcome fear of challenge to his ministry. He must find his satisfaction in guiding and enabling the ministry of his people rather than doing it all for them. He has to be willing to immerse himself in executive tasks that often appear to take him far from the very things that his inclinations and training have convinced him were most important; visitation, evangelism, and teaching. He has to be satisfied in serving as the congregation's coach who organizes the team, teaches the fundamentals of play and sets the strategy, but remains on the side-lines while his people take the field. If his team shows up short-handed, if they need the boost of a cool, experienced hand on the field, if they need to see their leader in action, he may jump in to fill the gap. But this is not his continuing role.⁴

A second difficulty that the minister-executive must face is that of the amount of time he gives to the executive functions. It is distinctly possible that he might assess his position as that of a coach who spends so much time in training the team to play together that he never sees them in action on the field of competition.⁵

⁴ For much of the foregoing I am indebted to a series of editorials, "Expectations for Ministry," written by George H. Muedeking and appearing in The Lutheran Standard in November and December of 1967.

⁵ William E. Hulme, "The Care of Your Minister," The Lutheran Standard, July 11, 1967, p. 12.

Perhaps the solution to this problem is to provide some means by which the pastor can be made aware of how well his team is actually doing in its activities across the breadth of the community and the width of the Church's concern. A business executive would call this a control or information feed-back system for it provides the executive information on what the organization is doing and how well it is performing. It is the lack of information as to the degree of involvement and the success or failure found by members of the congregation that often leads the pastor to become discouraged with the degree of involvement he sees in his laymen. It is interesting that the pastor, who is willing to trust to the Holy Spirit for his call to ministry, is hardly as willing to allow for the action of that same Spirit in the lives of laymen who are no less called into the life of the Church.

A third difficulty, and one to which we have already alluded, is that the minister-executive often is tempted to forsake the ministry, feeling that he can do more for the cause of Christ as a layman than as a pastor of a congregation. I wonder if this is not so because the pastor generally seeks his satisfaction in doing those things that he considers to be the work of the Church, rather than in training and encouraging others to do these tasks. Pastors often come to the ministry with a consuming urge to be on the advancing edge of the work of the Kingdom. They are hardly willing to stay back and coordinate

the work of others or to seek their particular "joy in Christ" in doing so. Their activities are often comparable to those of a military commander who spends so much of his time in a particular sector of the front lines that he is out of touch with the progress of failure of the whole army he has taken into battle. Ministers who insist on personally doing the work of the Church may find it a source of great personal and religious satisfaction. They may also have failed in their calling if their praises are sung by a laity they have displaced from its ministry.

A last danger faced by the minister-executive is the temptation to lose his balance. If he concludes that management is primarily paper-work, there is a clear danger that he will be drawn away from his ministry to persons. His parishioners may soon discover that any who desire to see him must come to his office and compete with his files and procedures for his time. On the other hand, that pastor who feels so organized that he has time to participate in everything that happens in his church and community may make himself a general nuisance and undermine his congregation's initiative.

The pastor who sees his functions as an executive clearly will soon discover that his greater competence in his "paper-work" and his willingness to turn things over to other people in his staff will free him for a more useful ministry to his people. He will find the greater

satisfaction that comes through seeing his ministry fulfilled in the growth of his people in Christ. He will number among the richer joys of his work in the Kingdom the growing competence, ability, and faith of the members of his congregation.⁶

Now let us turn to the specific functions of the minister-executive. We have seen that it is within his ability to multiply himself and his efforts through the activities of the laymen of his congregation. This can only be done if he communicates with those who are at the leading edge of the parish in its confrontation with the community and its concern for its own. To this end, it is expedient that he analyze and chart the whole program of the church in addition to the activities and responsibilities of all those persons actively engaged in its work.⁷ He does this in order to continually be aware of those essential tasks that are not being done, to recognize those people

⁶ In this sense the minister-executive is a pastor to lay pastors. He is the pastor to the community of concerned Christian people who carry their concern and his love beyond the boundaries of the parish into the community in which they dwell.

⁷ The pastor-executive must always guard against the temptation to equate this aspect of his executive function with sitting in his office and moving pins on a board or name-tags on an organization chart. There are others in his congregation as competent as he in these tasks. The danger in being an office-sitter is that the pastor allows his concept of himself as an executive to undermine his ministry to persons. He becomes captive to paper-work that he has created for his own benefit. He becomes adept at solving problems that are of his own making. As pastor-in-residence, he becomes willing to share his time with only those members of his congregation who do not take him away from his desk.

whose talents might better be used for the benefit of the whole in some other position, and spot those channels of communication which require his attention.

The problems of communication are especially acute in many of our congregations whose membership is spread over a wide geographical area and whose primary meeting is at worship. Letters are not read. Brochures are ignored. Radio and Television communications are too expensive. Many pastors, despite voluminous bulletin notes, find the time spent in making announcements at worship services usurping the time reserved for the sermon. People are bombarded by so many messages that they become immune to all but the most unique. Some congregations, in an effort to keep their people informed, have adopted a program in which, once or twice a month, a member discusses an important activity for five or ten minutes following the morning worship service.

Perhaps the most effective means of communication in a parish is that which travels through informal channels between individuals and small groups. However the fact remains that this is the least checkable for results as to the efficacy of the information process and the least likely to let the pastor know if he is getting through to everyone who needs to know. An additional danger in relying primarily on informal channels is that they often ignore the role of the

"middle-managers" of the congregation. We must remember that one of the major functions of people who fill these positions (Presidents of organizations, superintendents of Sunday School departments, choir directors, and the like) is to be a link in the system of communication. If we ignore them, we negate their effectiveness in an essential duty and do untold harm to their morale.

We are left, then, with the formal system of communication and the people who are the keys to its operation. What can the pastor do to strengthen them in their efforts? He must first select people to fill these tasks who are as committed to the purposes of the Church as they are technically qualified for their position in its structure. The church, more than any other organization, stands or falls on the degree of commitment of its people.

The selection of people for homogeneity is another critical aspect of this executive function. The superintendent of the fictitious Sunday School department cited earlier could have saved himself some time and effort and enhanced the teaching ministry of his church if he had been aware of the possible conflict between Mrs. Thomas and Mrs. Williams and never placed them in a situation where they were required to work together. This is of special concern when the cooperation between two persons has far-reaching effect on the work of the church, such as that between the Director of Religious Education

and the Sunday School Superintendent.

The training of personnel selected for roles in the network is another key to the integration and effectiveness of church communication. This is particularly true where goals are not clearly understood, where members come from differing backgrounds and religious experience, and where personal contact with the pastor is limited. In military Sunday Schools, for instance, those engaged in the work of the Sunday School often do not attend worship services conducted by the chaplain responsible for the operation of the school and are remiss in their attendance at teachers' meetings. They therefore operate largely on their own, without guidance or awareness of the goals of the church in their community except as they are communicated to them through the training and personal contact of those who are immediately adjacent to them in the formal communications network.

One last, and often forgotten, method of strengthening the communication network is that of periodically recognizing and publicly rewarding its members for their service. This may be done in various ways. They may be provided with some tangible sign of appreciation such as a hand-written note or special certificate. An award may be presented, such as that provided for the Layman of the Year at military chapels through the good offices of the General Commission on Chaplains and Armed Forces Personnel. Better yet, a Family of the Year award could be presented to that family which is recognized by other members

of the congregation as having contributed most to the congregation's program. Perhaps a banquet could be provided once a year to honor all those who have participated formally in the work of the church. This would have the added benefit of making each participant aware that he or she does not work alone. Ways of providing recognition are limited only by the imagination of the pastor-executive and his staff.

There is one problem that plagues every pastor. What to do with the person in a key position, perhaps the elected president of an organization, who seems destined to defeat the efforts of the organization rather than foster them? One pastor has suggested, only half in jest, that the best way is to pray them out of the congregation and into some other. If this method is not acceptable, there seem to be at least three other possibilities. The pastor-executive could use his personal influence to bring about a change of attitude or to better the persons for their tasks. In many cases, the poor functioning of elected members of organizations is directly related to their inexperience and lack of training. These can often be supplied. A second possibility would be to promote these people to tasks which better fit their talents. I have known ineffective Sunday School teachers, to belabor an example, who have made willing and able superintendents. A last method would be to create a position or task that would correlate with the goals of the congregation and require the person's peculiar

combination of talents and experience. In any event, the minister-executive must never be so certain that he has all the answers to his congregation's needs that he allows no room for the power of the Spirit of God to work in its midst in ways that he cannot readily apprehend or accept.

The second executive function is that of recruiting and activating the membership of the organization, or, as it has been put more formally, securing essential services from individuals. Laymen, as we have endeavored to show, do not hire their minister to do the work of the church for them. The pastor is their leader in their common ministry. He is not, nor can he be, their substitute in the work of the congregation. His job is to equip them to minister as fellow servants of the gospel.

In this light, the business of recruiting is essential to the continuing vitality of the congregation. This is not simply recruiting to faith, to membership on the roster of communicants. It is recruiting to the kind of commitment in faith that results in the contribution of time, effort and wealth to the continuing activity of the church. If the work of the congregation is the work of its members, then only the membership, the recruited and inspired membership, can adequately fulfill the demands of the Kingdom in its locality.

While the pastor-executive often caps the recruiting work of the members of his congregation through the ministerial acts of baptizing, confirming, and receiving confessions of faith; he must not expect to

be in the vanguard in even this task. More often than not, his people who are not specifically identified with the ministerial function of the church are in a better position to present the gospel without the reaction that the "professional" religionist often meets. This reaction against the approach of the clergyman is most obvious in those denominations which are identified by their use of the clerical collar or, in the military environment, by the distinctive insignia worn by the chaplain. The layman meets no such adverse reaction.

In addition to the built-in limitations of his identification as a minister of the church, the pastor also must face the problems of the high turn-over rates for people in his community and the additional demands on his time for filling vacated positions in the church. Most military communities turn-over completely in three years or less and urban civilian communities are not far behind. It is not unusual for a military chaplain to have to find replacements for half his organizational positions in the course of a summer. If he is to attempt to do all the recruiting personally, he will not find enough hours in the day to adequately do the job. He must rely on his laymen. Here again the lay people can be taught to canvass, interview and recruit. The visitation evangelism function of the congregation, no matter what its intrinsic worth, thus becomes a vital function for the congregation.

This recruiting of members is only the first aspect of the executive function of securing essential services from individuals. These individuals must also be summoned to meaningful service. Listen to a lay business executive, Mr. Amory Houghton, Jr., "There is today the greatest untapped, undirected, unchallenged group of laymen that ever lived....But one warning: if we do significant things in our vocations, don't ask us to do insignificant things for the church...Ask us to carry your Gospel - our Gospel - in a new way that will make us front line, not just back-up....Ask us in a clear voice with a sense of purpose, priority and direction, and we will respond with courage and conviction."⁸

In practically every instance there is enough unchallenged or undeveloped talent at worship in our churches to meet every requirement of our activities. One congregation which surveyed the church involvement, occupational skills, educational status, and artistic and social skills of its members found a range of abilities more than sufficient for its needs. In addition, the survey provided the impetus for several new and exciting programs that better challenged its members in the creative Christian use of their talents. It is a function of the pastor-executive to be aware of the capacities

⁸ From a radio presentation of The Episcopal Series of the Protestant Hour, January 14, 1968, "Industry's Responsibility for Society," by the Rev. Bennett J. Sims in conversation with Mr. Amory Houghton, Jr.

for service that exist among the members of his congregation and to find a way to challenge his people to grow into the fulness of service that is their potential.

The minister is unwise who attempts to issue this challenge in broad terms, as in calling for volunteers at a public service.⁹ Every pastor who has voiced specific needs from the pulpit and asked for volunteers to step forward has wished, at one time or another, that he could have eaten his words. More often than not, it is the one person who is least suited for the task in question who volunteers. Surely this is one way to attempt to expand the training and capability of such a volunteer, but at what cost to the time and energy of the pastor! In almost every instance, it is the course of prudence to pick and choose among the members of the congregation for those talents which best fit the demands of the tasks that need doing.

⁹ It may be valuable to pursue the uses of the sermon in satisfying this executive function. I am convinced that the sermon is considered by many preachers as the primary device for recruiting members and that they are wrong. They give too much credit to their power as preachers and too little credit to the power of the Spirit active in personal contact between their members and those outside the church. Personal concern and invitation are the heart of recruiting. The sermon is more appropriately used to set the tone in which recruiting is natural and evangelism more effective.

The sermon is often used as well in an attempt to recruit people to jobs in the church. They are made to feel guilty over the undone tasks and the unfilled positions. There is cause to doubt that this is a proper use of the sermon or that it is very effective.

In this regard, there might be a place for the issuance of a letter of call to those members of a parish chosen to serve in any capacity. This could be done in much the same way and with much the same sort of prayerful consideration that goes into the calling of a minister. This system would have two main values. It would provide an alternative to the present haphazard method for enlisting members into congregational work that is found in many parishes. It would have a corollary value in that it would guarantee that the task for which a call was issued would have meaning and significance in the life of the individual to whom it was given. A pastor-executive or a call committee would want to calculate and consider the purpose and direction of service embodied in the call in the very act of issuing it. They no doubt would think twice before calling a man to a menial task rather than challenging him to a substantial partnership in the Name of Christ.

We who live in the modern world, live in a world of goals. We accept them as part of our daily existence, meeting them everywhere we turn. From the local blood drive to the latest fund raising activity, we are urged to help reach some target. The setting of Christian goals for the parish is the third of the pastor-executive's functions. Mr. Houghton has a word for us here also, "We've got a confusion of tongues as to church goals and purposes....In our local churches, when we asked

in a recent survey, 'What is the main focus of a clergyman's work?' we had not one but thirty different elements listed....If a business tried to operate with these many...voices, it would be in a mess." There can be no doubt that in this day, the congregation needs to sharpen its goals in the face of the many challenges as to the validity of its existence.

There are many parish pastors who fail to define the work of their congregations or adequately formulate its goals. They tend to accept the goals of the congregation as something that is naturally known to all christians and, therefore, is in need of no further enunciation. Their expectation seems to be that the Christian who accepts membership in the Church is automatically endowed with an infallible sense of the tasks of the church in its community and the right course for christian conduct. This does not appear to be necessarily true.

Non-definition of goals can also be a means of self-defense for the insecure pastor-executive. Ill-defined goals, such as those seeking peace and love, can be easily explained away when they are challenged directly. "Did you mean, pastor, that I should sell my home to a Negro family?" Well, that might not be the loving or just thing to do in this particular instance." "Did you mean that I should resist the draft?" "Well, we must remember our responsibility to our country?" And so it goes.

Many times the pastor finds himself repeating worn-out platitudes which provide neither a target toward which his congregation can specifically aim nor the means for hitting it. One result of the failure to set specific goals and to indicate the means for their accomplishment is that the congregation is set free to drift on the tide. When no guidelines are established within which timely decisions can be made, policies dealing with the current life of the congregation usually evolve through default rather than through thoughtful and prayerful presentation, consideration, discussion and determination.¹ For instance, it is much better for a pastor-executive and his congregation's governing body to have thought through the matter of integration, decided upon their policies, and made them known before the question presents itself. It is much better to do this than to find some Sunday morning that an usher, in the absence of better guidance, has politely refused a local negro family admittance to the church. If the pastor does not meet the requirement for establishing policies that will guide his congregation, he may find that many of his decisions have been made by members of the congregation who were in no position to see all the alternative courses of action available or to recognize the far-reaching consequences of their actions.

How can the minister-executive go about setting and enunciating the program and goals of his congregation? The initial requirement is

that he have some idea of what he would like to see happen. A five-year program that looks ahead into the future to determine the shape and purpose of the congregation in the coming years is not beyond reason. Programs, activities, goals - all these and more could be provided as a general concept of the direction in which the congregation is heading and how it is going to get there. In the military, which customarily plans ahead five years at any time, this would provide the chaplain with some idea of the support he will require, an estimate of his future budgetary needs, and a forecast of the problems he will face. At the present time and from my limited experience, I know of no congregation which habitually prepares such a document.

The pastor-executive should also lay the ground-work for the acceptance of specific Christian goals.¹⁰ It might be well to go back and re-read the quotation from Lao-Tze with which we began. It is the minister's task to be the best of the soft-sell salesmen. Congregations tend to be filled with balky souls who delight in rising up in righteous wrath at any suggestion from the pastor that they change the ways they have done things or work toward some new goal in their

¹⁰ The use of the sermon in enunciating and refining congregational goals seems to me to be quite proper. It can present and clarify continuing needs for christian service and suggest courses of action. The pastor as prophet can point the way and make explicit the requisite christian activity for specific situations. It is a source of dismay that so many sermons this christian has witnessed have been built upon superficial banalities that spoke to no one, especially not to those who were assembled there to hear the Word from the Lord.

community. Have you ever wondered why congregations sing, "Give me that old time religion!" with such gusto? Try to change the organization of a men's or women's group so that it can better perform some of the essential tasks of the church. You'll soon discover who's singing that song.¹¹

One technique that often works well is that suggested by an early writer in the field of scientific management, Mary Parker Follett. She suggested that those who may balk at suggestions or orders from an executive will often accept the authority of the situation in which they find themselves. A church which is located in a changing social setting, so far as economic and community relationships are concerned, might much better accept the goals proposed by a pastor-executive who reasons together with his people as to how the changing situation can be met than it will those of a pastor who simply issues a new set of orders for the day.

Another useful technique for setting goals and having them accepted is that of working in ever expanding circles of informal communication. Goals may be discussed with individuals first. Groups

¹¹ Religious organizations are often used as the congregation's working arm. They are provided with internal structures that are designed to accomplish a specific purpose such as the support of missions, caring for the vestments used in worship, visitation programs and the like. In spite of adequate organizational structures, however, they often pursue such poorly defined goals as "Work - Worship - Study - Play," which provide no firm reason for existence and little purposeful direction other than that of obtaining a program for next month's meeting.

and committees might then be approached. Lastly, the congregation as a whole might become involved in the decision making process. These few techniques do not exhaust the fund of knowledge on this point. They may serve, however, to suggest some further methods that suit individual situations.¹²

No matter how neatly goals may be established, if they enjoy only superficial acceptance and do not genuinely influence the total structure of the church, they will be of little value. The church will continue to support the activities and pursue the ends that enjoy the deeper support of its membership. Authority in a congregation is always and only by consent of those who are its members. There is no way in a protestant congregation in which the minister-executive can require obedience. Today, even the threat of excommunication means nothing to most laymen and women. Tact and persuasion - these are the two indispensable weapons in the pastor-executive's arsenal.

The last of the pastoral-executive functions is the promotion and protection of the congregation's integrity. It is no secret that the

¹² The religious education program of the church is the one area in which the communication of congregational goals and missions should be most easily accomplished. Teacher training, the guidance of young people and adults in community service projects, pastoral participation in small groups - all these provide the pastor with an opportunity to come to grips with and change the means used to meet eternal ends. Yet this is the one area of pastoral work that is most often sacrificed to the tyranny of time and delegated to others. This is a problem, not only of the congregation's priorities, but of those of the pastor himself.

Church, particularly the congregation, is under attack. Today there are many authors and ministers who say that the congregation, as it is now organized, has outgrown its usefulness and ought to be jettisoned like so much unnecessary baggage. In many ways the arguments ring true. If the church is to meet the challenge of this changing world, it must be prepared to change everything except its basic beliefs. Whatever institutional baggage hinders this adaptation is suspect. The times in which the Church has experienced its greatest vitality have been those in which its institutional forms have been cracked open and tossed aside. We should not be afraid to give them up, if that is what is required.

Organizations grow personalities of their own.¹³ They adopt standard activities, set methods of procedure, and develop personal attitudes toward themselves and their surrounding communities. As the church

¹³ The Service of Worship is the place and time in which the personality of the congregation is most often defined. There is as much difference between the campus congregation, the downtown church, the military chapel community and the suburban parish as there is between the personalities of any four people chosen at random. The difference is not solely attributable to the peculiar strata of society that appear in the parish nor to the peculiar forms of organization its denomination promotes. The liturgical patterns of worship and the style of the pastor do much to attract worshipers who are sympathetic to the minister's way of doing things and who find his personality appealing. It has been my experience that men who happen into a military worship service whose liturgy is entirely foreign to their experience do not stay around to learn new ways, but go elsewhere in search of a more sympatico congregation and chaplain.

begins to become institutionalized, the same pattern of growth appears. Congregations soon begin to value activities for themselves rather than for what they can accomplish. The same methods and techniques for doing things, the same pattern of worship and teaching, are repeated year after year. The church sees its position in the community as an unchanging constant surrounded by an ever-changing equation. When a congregation reaches this point in its existence, it is as difficult for it to change as it is for an avid smoker to give up the habit. Its tendency is to provide the same activities year in and year out and to expect its pastor-executive to accept, protect, and foster that program. Herein lies great danger both for him and for the congregation he serves.

If this function of the executive is mis-interpreted to mean that the executive must seek the survival of the forms of the congregation, he will find himself spending an inordinate amount of time "oiling the wheels." If the pastor interprets his role as that of the defender of the "moral character" of the community, he will find himself drawn away from those Christian activities which are more valuable. The pastor-executive is not called to be the guardian of the community's morals. He is not the chief engineer and oilman of the congregation. He is not the public relations man for the church. His task is to promote and protect the distinctive identity of the congregation and to defend the values of the Church.

One of the insidious dangers faced by the congregation today is that, outside of its services of worship, there is little that is different between its activities and those of other organizations in the community. This has come about over time as other organizations have adopted activities which were once the sole province of the church, such as welfare and recreational activities. It has also evolved as the church has influenced other organizations to adopt its peculiar moral values. This evolution has now progressed to the point at which the difference between many so-called religious and secular organizations is the length of their prayers before and after meeting and the specificity of the terms with which they address God. The task of the pastor-executive of the parish, rightly seen, is to break this devastating trend. There are places where the church should be and is still the Church, and it is to these that she should bend her energies. She is the repository of the Word to be proclaimed in preaching and teaching. She is the home of prayer in the Name of Christ. Here is the hospitality of healing that meets the deepest ills that plague mankind. The Church is unique and distinct. The function of the executive of the church is to protect and promote that distinctiveness.

The pastor-executive defends the unique values of the Church as well. Is there any real question as to what these values are? Listen to the words resounding from her pulpits. Here are words of the love

of God for men shown in the sacrifice of the cross. Here are words of love of man for man that knows no selfish limits. Here are words of right and wrong binding man in a just and loving relationship with his fellows. Here are words of peace in answer to the longing that wells up in the hearts of every man. There are words here, and there is action. These are words and action that are found in this way, in this particular combination, nowhere else. It is their integrity and the integrity of the unique Church of Christ that the pastor- executive promotes and defends with all his being.

There are those in the ministry who serve in the bastion of reaction and conservatism. There are those who see their charge as that of protecting the congregation from loss of position. There are those who see in their petty programs the exclusive means of carrying out the work of God's Kingdom on earth. There is a ministry that preens itself on the privileges bestowed upon it and those it can grasp. There is a ministry that is more concerned with the promotion of its programs than with serving its people. There is a ministry that is always willing to sell out the eternal kingdom for its present advantage. We know this ministry, for we see it standing by and looking on. We see it willing to accept any half-valid excuse for the maintenance of the status quo and its own perquisites.

But there is another ministry. There is a ministry of men genuinely concerned about the Kingdom. There is a ministry that passionately pleads the rights of men, that provocatively preaches its God and Lord, that prods men toward the right, that proclaims the warmth of undying love and provides spiritual comfort, that practices the highest form of sacrifice - sacrifice of self. There is a ministry that sees its greatest wealth in the wealth given to its people. There is a ministry that finds its greatest joy in the joy of its peoples' success. There is a ministry that finds its greatest satisfaction in guiding Christ's Church to a vision of a new Kingdom and renewed humanity. This is the ministry of the pastor-executive. These are his functions.

IV. THE UNIQUE MINISTRY OF THE CHAPLAIN

The ministry of the ordained pastor is essentially the same whatever its environment. The Office of the Word, the responsibility for pastoral care, the functions of the executive - all these are fundamentally unchanged. Yet, the ministry of the military chaplain, in so many respects comparable to that of the pastor of a parish, still meets certain unique environmental conditions. These conditions, which by law and custom have no direct influence on the preaching of the Word or the performance of pastoral care, have great impact on the chaplain's functioning as an executive.

The chaplain operates in an extremely fluid environment. In times of peace, he can expect at least a third of his congregation to be transferred each year. In times of war, the annual turn-over rate may be as high as one-half to two-thirds of his congregation. If he is located at a stable post or housing area Chapel, he may be required to replace

only 20 to 30 leaders of his congregation in the summer months when most transfers take place. If he is located in a training command, he may have to replace his organist, choir director, choir and congregation as often as every eight weeks.

Set against the background of the mobility of his congregation is that of the chaplain himself. He is continually building on the foundation laid by the preceding chaplain and establishing patterns of congregational life that the chaplain following him will inherit. He cannot let the impermanence of his ministry in any one place prevent him from developing creative and exciting parish forms and activities, even if he is aware of a wide divergence in program and outlook between himself and the chaplains who went before or follow after him. Most chaplains tailor their ministries to fit their personal concept of priorities. Thus the means and methods of parish life are continually in a state of flux, always in the process of adjusting toward the present chaplain's conception of the role of the congregation in the Kingdom. The old wine skins are forever cast away as the new take their place.

The chaplain also holds his ministry in a unique and often creative tension between denominational programs and those designed to meet the general needs of Protestant personnel. The personnel involved

in the activities over which the chaplain has functional responsibility invariably present a broad diversity of religious training, experience, and outlook. It is a unique challenge to blend these various streams into an effective, efficient, and satisfactory common program. But once this blending is accomplished, a church may emerge that is filled with the enthusiasm and vitality of all that is best among its various denominational attitudes.

In the military community, the chaplain is the embodiment of the Church. A civilian parish which has no pastor still has its council or session to run its affairs, can usually find a layman or retired pastor to lead in worship, and experiences the concern of its District President or Bishop for its welfare. While the military congregation is not completely without comparable support, the transfer of the chaplain often means that the parish activities he directed assume a state akin to suspended animation. While it is not true that the Church is only found where the chaplain is, it is true that where the chaplain is, the Church is most likely to be found. Perhaps it should not be this way. The fact is, that it is this way. The chaplain sets the pattern for congregational vitality. The projects he encourages are attempted, even against all good judgment. The projects he discourages are rejected, no matter how worth-while. Whether or not he accepts this unique responsibility or feels that it is

appropriate for the well-being of the Church, the chaplain, more than the civilian pastor, is the focus of the spiritual vitality of his parish.

Perhaps the most unique aspect of the chaplain's ministry, as compared to that of his civilian contemporaries, is that much of his military career is spent in supervising the activities of other chaplains. This supervisory relationship is not the authoritarian association normally linked with the idea of command. Command is the prerogative of commanders, not chaplains. The chaplain supervisor, rather, is more accurately described as serving in the capacity of staff advisor to the commander, a position in which he assumes responsibility for the leadership, coordination and direction of the religious program of the command. In no sense can the chaplain demand obedience. His authority to exercise operational control and supervision of the religious program and the chaplains involved in its conduct rests largely on its acceptance by those whom he supervises. The line that divides the command relationship from that of operational control is thin but extremely important. The term operational control describes the degree of authority and responsibility that rests with the supervisory chaplain but leaves the ultimate authority in the hands of the one man to whom it belongs in any military organization, the commander.

The supervisory chaplain, therefore, is confronted more directly

with the tension between his roles as pastor and administrator than are his brethren in similar civilian positions whose administrative duties can be more closely integrated into the pastoral ministry of the Church as a whole. He often feels torn between his responsibilities to minister to people and to administer programs, between the needs for personal devotional and spiritual qualities and the requirement to promote the activities of his program and thereby himself, between his calling as pastor-preacher and his responsibilities as officer-supervisor. In the first instance, he is pressed by his concern for those aspects of his ministerial role which are his abiding call. In the second, he is faced with his desire to do his job well in the environment of competition between persons and units that exists in the military service.

The temptation the chaplain supervisor must cope with is to deny one of these roles while embracing the other. He may turn his back upon the administrative requirements of his rank and position in the opinion that they are not nearly so important as his pastoral duties. It is safe to say that the majority of chaplains in their first years of military service would rather be supervised by a man whose strength is in the ministerial and devotional roles than in those of administration and management. Sincerity is considered to be of greater importance than technical ability.

On the other hand, it is rare for the man whose strength lies in his spiritual life and in his understanding of his chaplains as pastors, to be recognized in the military service for these qualities alone. It is not enough for him to simply be a good pastor. He must develop competence in the management of personnel and resources, in the terminology and techniques of leadership, and in the promotion of the religious program. Under the present system by which chaplains are evaluated and promoted, far greater emphasis is placed on managerial capacities and the ability to promote both the religious program and the chaplain himself, than on his abilities as the spiritual leader of his people. In many instances, integrity may require the abandonment of activities more favorable to his career. In contrast, the chaplain who chooses to favor his managerial and administrative duties may pass over more important spiritual requirements for the sake of activities that foster a secure and continuing ministry in the military service.

Yet, these roles are not mutually exclusive. A chaplain supervisor may combine them as a man of deeply spiritual qualities who is conversant with the requirements of his position as the executive of the Chaplain Program. He must first be concerned with what he is, and then concerned with the results of his efforts. If he strikes a 50/50 balance between these roles, those whom he supervises may

still consider him too much an administrator. If there is an essential difference between management in the chaplaincy and management of organizations per se, it is here. A business executive is not so much concerned with or judged by his personal life as he is with the results of his administrative actions. The supervisor of chaplains cannot afford to be so carefree. He must be both pastor and executive.¹⁴

The supervisory chaplain must approach the religious program as a generalist. The total program is his concern, if for no other reason than that it is the concern of the commander. He cannot afford to emphasize program too heavily, if they have a strong denominational emphasis. Neither should he stress certain narrow aspects of the total program, such as religious education, at the expense of others. As the chaplain executive, his responsibility is the total program, not a small portion. The chaplain who allows his special interests to override his concern for the whole program, soon finds that his acceptance as its executive suffers, primarily in its moral dimensions.

¹⁴This paragraph provides what I consider to be the primary argument against the application of a generic theory of management to the management of the Chaplain Program. It is impossible for a non-pastor to fulfill the requirements of the pastoral role of the chaplain executive. This can be seen in the negative reaction of many chaplains to the chaplain specialist who may be qualified for his position in the chaplain's office but is lacking in certain spiritual qualities or interest in the chaplain's program as a whole.

In the realm of chaplain activities, the moral rightness of action is extremely important in that chaplains are especially sensitive to moral issues as they affect their interests. All leadership requires the aura of moral rightness for complete acceptance. The chaplain executive needs this quality more, certainly not less, than executive leaders in other endeavors. If the chaplain places undue emphasis on programs that seem designed to bolster his personal relationship with the commander and build his own image, if he seems excessively interested in or commits an overly large portion of the budget to ventures of his own or a favored denomination or if he gives the furnishing of his own office or his own part of the religious program priority over the essential needs of other activities, he undercuts his own acceptance by reducing the confidence of his chaplains in the moral rectitude of his leadership. His programs are soon met with suspicion and foot-dragging and his attempts to effectively fulfill his executive functions are soon thwarted.

V. THE EXECUTIVE FUNCTIONS IN THE CHAPLAINCY - THE SUPERVISORY CHAPLAIN

In his role as supervisor of the Chaplain Program, the chaplain is engaged in essentially the same executive functions as previously described. Differences are found only in the adaptation of the functions to the unique environment of the ministry in the military service.

The chaplain executive provides and serves as a link in the system of communication. While he seldom recruits his fellow chaplains, he is active in their motivation and management. He is instrumental in setting and defining the goals and purposes of the chaplain's enterprise. He is deeply involved in promoting and protecting the integrity of the army chaplaincy.

The Focus of Communication Between Chaplains

Field Manual 16-5, The Chaplain, states, "Free exchange of communication concerning professional or related matters between chaplains at all levels of command without recourse to military channels is authorized...."¹⁵ At the centers of this network of "free exchange of communication" stand the supervisory chaplains. The operation of the communication network depends on them as the strength of a chain depends on its links. They are active communicators rather than passive purveyors of paper-work. The chaplain who is secure in his own personality, who is willing to give credit to others for their contributions to the program, and who is not threatened by the successes or suggestions of those he supervises is able to enhance the communicationsof constructive and creative thought between his chaplains and between different levels of supervision. The insecure chaplain who is uncomfortable in the presence of a free exchange of ideas and sees

¹⁵ Field Manual 16-5, The Chaplain, Chapter 5, paragraph 4c, p.23.

it as a potential source of challenge to his position and authority, is apt to reject the contributions of others and close down the avenues of communication that he himself cannot originate or control. He, therefore, assures his position at the cost of stifling much of the communicative process on which his ultimate effectiveness as an executive depends.

Although the chaplain can suppress freedom of communication in his organization, he cannot command its operation. The chaplain executive who asks, "If you're doing anything worth spreading around to others, let me know about it." is attempting to force the communicative process. He is doomed to failure no matter how well meaning his attempt, for his chaplains will suspect that a good supervisor would know what they were doing without their having to tell him. If they sense the value and utility of communicating with each other and with him, his people will do so. If not, they will ignore even the most fervent entreaties.

Thus the supervisory chaplain is the key to a flourishing system of communication. He maintains both the formal and informal channels which are so vital to the success of his program. He cannot accomplish this goal by requiring that reports of good ideas be forwarded to him by the 10th of the month. Rather, he sees that ideas and information essential to the proper functioning of his organization are continually circulated among its members. This free circulation allows for

the combining and re-combining of ideas and methods that is essential for the creative and vigorous pursuit of the program's goals.

The formal system of communication operates in two principal directions: in the flow of communications from the executive outward to the field and in the feed-back from the base (those who are at the working edge of the organization) to the executive. In the army chaplaincy the outward flow is seen in the issuance of directives through command channels and in the publication of a monthly newsletter through professional channels. As an element in the operation of the command, the chaplain is responsive to command directives and actions as is any other staff section or organization. The monthly newsletter, on the other hand, is generally agreed by those who use it to be a less effective tool of communication than it might be.

The problems connected with the newsletter generally fall into those of timeliness, organization, and standardized application. The newsletter is generally delayed in its arrival at the individual chaplain's office by its delivery through military distribution channels which are notoriously slow and by the fact that intervening chaplains often take the time to prepare additional comments of their own to be added to the original letter. This problem could be circumvented by simultaneous and direct distribution to the unit and supervisory chaplains. The newsletter is organized by general categories that

often contain unrelated information. In addition, it is invariably printed on both sides of each page. This requires that each chaplain either establish his own system for extracting pertinent information or rely on a time consuming method of searching past newsletters for applicable information. It would seem that the coding of the material (perhaps in a system comparable to that of the program structure) together with the printing on one side of the page, would allow each chaplain to extract and update the material by clipping it and keeping it in a personal manual of professional information. This would have the added advantage in that two or more chaplains could easily compare the data under a specific heading to ascertain the correctness of their extracts. The newsletter is also applied differently in various commands. In some it is used for professional information only. In others it is directive in nature. This situation could easily be standardized.

The formal communication network also operates in feeding reports of the activity of the organization back to the executive. In this sphere, reports can serve two distinct purposes: They can be part of a general information system or they can furnish the precise knowledge on which specific decisions will be based. In their use to provide general information they are normally combined with an assortment of different items of information received through multiple channels. These reports can provide a general impression of the level of activity in an

organization or assess the effects of general policies. Accuracy in this type of report is a desired quality but extremely difficult to achieve since those who gather the statistics often have little use for them except for the purpose of reporting.

Most chaplain reports are examples of this type of information gathering. Those sent directly to the Office of the Chief of Chaplains are usually prepared with great care since they contain facts about baptisms, marriages, and funerals which are obviously important. Others, such as the quarterly report, have little value to the originating chaplain. If done accurately, they require the spending of a great deal of time in compiling the information. Furthermore, the chaplain is in a position in which he personally cannot often gather the statistics and must rely on others who themselves may not be concerned with accuracy. The chaplain also accepts the fact that his report will be combined and summarized at the next higher headquarters and often suspects that these totals are adjusted to suit the needs of the particular chaplain executive at that position. All of these factors coalesce to produce a situation in which the report is considered to be a meaningless exercise performed by the chaplain's assistant, that is not worth the time required to be accurate and will be adapted to justify the requirements of the higher headquarters no matter what is presented. As a result many reports are conjured from

thin air at the last minute and provide such anomalies as the unit chaplain who habitually reported more people at worship on Sunday morning than were assigned to his brigade.

It can be argued that these statistics reflect the level of activity in the chaplain section, provide a standard for gauging its performance, and serve as a basis for the justification of the use of resources in its program. They may also be claimed to provide a picture of the relationship between denominational programs, the need for assistance in particular portions of the program, or the like. But, on the whole, this information is as suspect as any used for these purposes.

A second use for reports is in the providing of specific information for decision-making. Here the information is used to make choices that directly affect the reporter. He, therefore, has an immediate interest in their accuracy and use. The decision may involve the increase or decrease of resources allocated to his program. It may involve changing the thrust or enlarging the scope of an activity. In every case the uses of the reports and their impact on the reporters program are readily apparent. To this date, chaplain executives have designed few such reports, relying on other sources for the information on which decisions are made. This constitutes a seat-of-the-pants supervisory process that depends almost entirely on the chaplain's

talent in the art of managing. Information for decision-making for chaplain activities is by its nature exceedingly difficult to organize into a quantitative report. This is reflected in the Army Management Structure which considers only population served (Chapels and Chapel centers maintained and military personnel, civilian personnel, and dependents on-site) in its definition of performance factors. In any event, there is no good reason why this should not be attempted, although it is beyond the scope of this paper to try to design such.

The chaplain supervisor can also provide considerable impetus for the furthering of the informal communications network between the chaplains he supervises and himself. This system can provide for the free discussion of changes in policies and programs without putting them to the test of a formal presentation. It can provide for the free expression of opinions and ideas without the constraint of having things on the record. Ease in this relationship depends primarily on the chaplain executive who can use his personality and office to provide that sense of security and trust, "esprit de corps," if you will, that will allow for an open exchange of views. This informal communication can take place over coffee following a training conference, chaplain workshop, or religious retreat; through informal visits of one chaplain with another; through conversations across miles of telephone lines; or through a hundred other ways in

which one man can communicate with another. The supervisory chaplain who is aware of its operation and can make the informal communication system work for him rather than against him finds it to be a most valuable tool in his functioning as an executive.

The Motivation and Management of Chaplains

The second of the executive functions originally proposed was that of securing essential services from individuals. The discussion of this function shall be developed differently from that used earlier, placing the emphasis on the motivation of chaplain personnel rather than on their recruitment. This motivation is evolved in the chaplaincy through the establishment of homogeneity in its ranks through the use of stringent standards of recruitment and extended methods of personal and professional development. In using this basic motivation, the chaplain must first come to grips with the singular difficulty faced by the supervisor of chaplains and then devise those management techniques that he can use successfully in gaining their cooperation.

The homogeneity of army chaplains is a potent force in the developing among them of an effective loyalty to their branch and dedication to their program. This compatibility is the result of a common sense of mission and attitude toward the military service, the standards required of them for acceptance as an army chaplain, and the influence of other chaplains, particularly as these come into play in the chaplain training program.

It is difficult to find a chaplain who does not accept the mission of the Church as his own. He is at his best when engaged in those activities that are at the heart of his calling as a representative of all that the Church represents. The chaplain will, with or without supervision, perform his duties with cheerful enthusiasm based on the conviction that what he does is worth-while and worth doing well. This oneness with his brothers in the ministry is the outgrowth of a common perception of service, an understanding of shared motivation, and a mutual concern for his fellow man which endows the chaplaincy with the singular esprit de corps of fellow servants in the Kingdom of God.

Chaplains also share a collective attitude toward the military service. They are all volunteers endeavoring to perform the will of God in this environment. They face the same difficulties, speak the same language, share the same incentives, and seek the same ends. As members of a voluntary fraternity of God's men they subscribe to common ideals which further motivate them in their service to their God, Church and nation.

Candidates for the military chaplaincy are required to have completed 120 hours of undergraduate work in a college or university, to have fulfilled 90 hours of graduate work in an accredited seminary, and to have been ordained and endorsed for service by a recognized

denomination. Many denominations have additional requirements in terms of years of pastoral service prior to endorsement for active duty. These standards which pastors must meet to be eligible for service as military chaplains assures a common level of education and experience which provides for an integrated approach to and attitude toward the goals of the chaplaincy.

A final influence for homogeneity is the association of younger with more experienced chaplains, particularly at the Chaplain School. Here a basic understanding of the common ground between men of different denominations and faiths is often first understood. In addition to the schooling in military and professional subjects, the chaplains are given an opportunity to meet and know each other as men in whom the grace of God is equally active. This sense of unity, fostered by their common experiences and opportunities to deepen their knowledge of each other, is an important factor in the loyalty of every chaplain to his branch and his common dedication to the religious program of the military service.

The supervisory chaplain can have little effect on this basic motivation. It is possible for him to partially negate it through his actions or lack of understanding. It is also possible for him to further its development by encouraging his chaplains to accept each other and to comprehend the depth of their joint purposes.

While it is true that the built-in capability and esprit of the chaplain will assist in accomplishing his task successfully in almost any event, the influence of the chaplain supervisor can be applied in developing organizational structures and the assignment of chaplains to positions which provide for a coherent and cohesive program. The policy applied in assigning chaplains to installations depends largely on their availability for re-assignment and the requirements of denominational coverage together with grade structure, compatibility and competence as subordinate factors. Yet, the supervisory chaplain often has a degree of latitude in the placement of his chaplains which can be used to foster harmonious relationships and concerted action among them.

Personal and professional development also rank as vital factors in enlisting the chaplain's loyalty. While formal schooling in senior military or civilian programs is a significant and growing element, the training and guidance received by the chaplain on the job does much to fit him for a ministry that is consistent with the standards of the army chaplaincy. It is the responsibility of the supervisory chaplain to plan and coordinate the elements of such a program. This requires that the chaplain executive be aware that much of his relationship with young chaplains is essentially a training relationship in which his task is to develop their abilities and to enlarge their areas

of competence. He does this best by providing a hospitable environment which allows for the spark of individuality in his chaplains and by placing them in positions that demand their best efforts. This requires more than the giving of orders and the conducting of a monthly training conference. It requires the acceptance of a counseling role, the tolerance of the possibility of failure, the allowance for variety and creativity in the way in which the task is approached, and the continued support and assistance of the supervisor. The supervisor must beware of communicating his own insecurity or excessive concern for detail to his chaplains when he can as easily foster confidence and growth in those he supervises.

Perhaps this is best done when the supervisory chaplain sees himself as the director of a management development program in which he demonstrates the ability of a good supervisor by training men to become capable of filling his own position and performing it acceptably. In doing this he must search out the narrow path that offers the young chaplain an acceptable challenge, avoids undue interference, provides sufficient direction, and is ready with adequate support in case of difficulty. In this regard, the supervisor has a special responsibility in helping those chaplains he controls develop a harmonious relationship with the commander who rates them professionally. Many chaplains could have been spared the crippling effects of poor

efficiency reports if their supervisors had been secure enough in their positions and aware of their responsibility to monitor and assist their chaplains in this essential association.

While the homogeneity of the chaplaincy offers much that is favorable, it is in the heterogeneity of its denominational differences that the supervisory chaplain experiences his greatest difficulty. The problems that arise in dealing with the multiplicity of denominations and the individuality of the chaplains themselves can place serious road-blocks in the way of achieving even the most worthy of goals. The temptation of the executive chaplain is to avoid the delicate task of balancing the demands of administrative necessity with the differing requirements of denominations and faiths. The chaplain may seek administrative happiness through the smooth turning of wheels at the expense of denominational concerns. He may make decisions without sensitive regard for the rights of personal conscience or denominational practice demanded by our pluralistic religious environment or play one denomination off against the other to simplify his administrative tasks.

On the other hand, the chaplain who is overly concerned with denominational differences can be paralyzed to inaction by conflicting opinions and separate requests and demands. The benefits that accrue to the civilian bishop in dealing with men of the same faith, background, and denomination are not available to the chaplain bishop.

He often, therefore, sensing his incompetence to act in denominational concerns, concentrates on that area in which he can feel secure - the administrative. He is thus dissuaded from dealing with his chaplains in the pastoral relationship that both he and they sense as supremely important and, instead, concentrates his efforts in the more comfortable administrative realm. In this situation, the chaplain may withhold even the most even the most essential forms of guidance and counsel from men of denominations other than his own on the grounds that he is not qualified to advise them on matters closely tied to denominational beliefs and their own faith. He thus denies his own responsibility as a pastor to his pastors with the result that he accordingly denies the one relationship most vital to their respect for him, the spiritual kinship of faith.

This is not a plea for a military church. It is a plea for the kind of unity in the Church that is able to go beyond the petty denominational concerns in its care for the whole of the Kingdom. It is a plea for those personal qualities in the chaplain executive that enable him to develop a rapport with those he supervises that builds itself across denominational lines. This rapport is one of the vital ingredients in the gaining of effective loyalty and devotion to the goals and purposes of the army chaplaincy.

Considering the unity and diversity that exist among military

chaplains, their individuality and their uniformity, the primary approach of the chaplain supervisor to management must be participative. Under this approach, the chaplain supervises, not so much by direct order, as through his ability to influence the actions of his chaplains as they collaborate in working toward their common goals. In this way the individual chaplain determines for himself, to some degree, the nature of the task he is to do and is given the supervisory support and the resources to use this freedom effectively. This does not mean that the supervisor leaves the chaplain on his own. He stands by, ready to share his own knowledge, skill and experience while acting as a resource person through whom the chaplain can augment his own capabilities. This requires of the chaplain executive that he carefully plan for and define the areas of freedom in which each of his chaplains is to operate, that he recognize and anticipate problem areas in which his assistance might be needed, and that he provide his chaplains with the guidance and resources they need to attack their tasks successfully.

The supervisor will often balance his concept of the best program for his command with that which meets the needs and gains the support of the chaplains he governs. He must be denominationally oriented in the sense that his particular identity is as a clergyman of a distinct denomination and that he knows and is willing to accept and work through various denominational approaches and beliefs. He must avoid the trap

of supervising programs rather than people, remembering that management is the art of accomplishing goals through the efforts of people. To this end, his task is to develop, encourage, inspire, prod, reward, and motivate his people in giving their voluntary devotion to the program and goals set before them.

Goals and Missions for the Chaplain Program

The goals and missions of the chaplain program are, for the most part, defined for the chaplain executive in the program and budget guidance and the operating program he receives from higher headquarters. This guidance will often include activities which he is expected to accomplish in the year for which the program is designed. This does not mean, however, that the chaplain supervisor has no influence on the goals that will be set for his program. He, through the program/budget process, is the key operator in transforming the general guidance he receives into specific programs and activities at his installation.

At this point the chaplain becomes the salesman of the chaplain program to both the commander and the chaplains he supervises. The program must be sold to the commander for it is his responsibility to determine the resources which will be allocated to each of the activities over which he has authority. The chaplain is in competition for both funds and personnel with many other activities of varying priorities and importance. The value the commander places on the chaplain's

program will be determined in a large measure by the ability of the chaplain to sell him and his primary advisors on the value of its contribution. It is important to note that the product, the Chaplain Program, cannot be sold by such vague slogans as "Bringing God to Man and Man to God." The commander is interested in specific benefits from specific activities. If the executive cannot provide them and prove that the expenditure of resources for the religious program is of greater value, although fundamentally of intrinsic value, than an equal expenditure of resources in other areas, he may receive little support and be left with a truncated program to show for his lack of salesmanship. (See Annex A.)

The religious program is not only sold to the commander. It must also be sold to the chaplains who will put it into operation. The chaplain executive cannot establish goals by edict and expect to have them accepted. As in every other goal setting situation, the ultimate establisher of goals is the man at the cutting edge of the organization. The execution of goals and programs depends, in the last analysis, on whether or not this man understands, accepts and is willing to carry them out. The supervisor must approach this aspect of his selling task with great care and a sense of the priorities and feelings of those whom he supervises. He must present the program as a tool to meet the needs of the situation. He must provide his chaplains with the

opportunity to participate in the formulation of the program and to accept personal responsibility for it. He must communicate the program to them in specific terms that allow for the coordination of their effort and provide a basic direction for their activity. He must be willing to accept their desires and attempt to integrate them into the program goals he has received. In this sense, he, as the salesman for the program, must use his best offices to assure that the resources of time and talent possessed by those he supervises buy the best parts of his product, the total religious program.

As the program's salesman, the chaplain executive must exercise care that other activities in which he is inevitably engaged do not detract from or indicate other goals than those established in the program. A careless word or action, too much stress on the minutiae of programs at the expense of the total program, emphasis on reports that are not germane to significant projects - all these can indicate other priorities for the devotion of time and effort than those which are central to the accomplishment of the mission. For example, chaplain inspections often seem to indicate that neat files, polished brass, filled fire extinguishers, and clean butt cans are of greater importance than the quality of the religious program or the spiritual content of the chaplain's ministry. There is some question as to whether the cleanliness of a chapel, especially on the day of an

inspection, is an accurate indicator of the devotion of that chaplain to the goals and mission of the chaplain program. Inspections, conversely, can provide productive means of emphasizing the priorities of the chaplain program by looking to those activities which serve as evidence of the individual chaplains own sense of goals.

It is difficult for the chaplain executive to measure the accomplishment of his program without some standard against which it can be judged. Too often the commonly accepted designators of pastoral success, such as the total attendance at worship services, the percentage attending as compared to the population, the number of personnel counseled, and the state of repair of the chapel not only serve as deceptive indicators of the degree of activity, but also serve to mask a degree of failure. It is probable that the real measure of the success of a religious program is not in the number of religiously hyper-active people who swell the attendance records by showing up every time the chapel doors are opened, but the number of individuals who are profitably put to work in the program. The number of people singing in the choir is a more important statistic than the number of times they show up for an inflated rehearsal schedule. The active enrollment of students in Sunday School is a more meaningful statistic than the number of times they came on Sunday mornings. The total of young men reached in the ministry to the young serviceman is

more meaningful than the number of times individual servicemen come through the doors of the chapel.

The observer of the military environment today must recognize the movement toward establishing common means and standards for measuring the effectiveness and efficiency of programs. Comparing programs in terms of the dollars devoted to them is often suggested as the most practical way of comparing resources used and results accomplished. Immediately the chaplain is tempted to cry, "Definitely not for us! We deal in intangibles that shall not have dollar values attached to them!" Yet the chaplain must recognize that the competition that exists between programs requires that the commander devise some means of evaluating them and comparing their results. There is no way to put a dollar value on the human soul, but he cannot escape the eventual need to provide some effective way to compare workloads, some means of measuring performance, some method of evaluating our stewardship of our time and resources. The chaplain tends to forget that his time has both a cost and a priority attached to it. It might be of considerable value to him if he were more aware of the cost to the government and to himself of the things he does and the things he leaves undone.

The chaplain may never be judged in terms of dollar values, or

even in terms of resources connected directly with results. Much of his work is neither easily quantifiable or immediately measurable. The results of his efforts may not be apparent in the lives of men until years have passed. Yet, this does not remove from him the need to search out ways in which to judge the use of his time, to evaluate his efficiency, or to appraise the effectiveness with which he meets his goals.

Defending the Integrity of the Chaplaincy

As the military chaplaincy has grown old with the army in which it serves, it has been attacked by the same hardening of the organizational arteries that has been described as distinguishing the change from an organization striving to meet valuable goals to an institution seeking its own survival. It has been beset by the temptation to become prisoner to its own procedures, prey of its own perquisites and privileges, and captive to the institution in which it serves.

Organizations tend to become prostrate prisoners to procedures that were laid down long ago to achieve some long forgotten objective or to meet some dimly remembered need. It is not the organization, in fact, that exhibits this tendency, for organizations really have no personality apart from the executives who mold it. It is the supervisor who exhibits this tendency. The army chaplaincy offers many such examples, but perhaps no more than are found in our older denominations. The adjustment

surrounding the establishment of brigade chaplains, the question of Protestant chapel organizations, and the standard plan for military chapels are three examples of this inclination.

In the recent past, chaplains were assigned primarily to battalions with regimental and divisions chaplains as supervisors. Chaplains who grew up in this system of organization came to appreciate its advantages, such as having a particular battalion as a home base, giving and receiving an exchange of loyalty with battalion personnel, and gaining that degree of rapport which makes the chaplain an effective advocate. With the re-organization of the army into a pattern in which battalions were shifted among brigades, the chaplains were shifted to the brigade headquarters on the theory that they would be in a better position to provide services to rapidly moving units and personnel in combat. A chaplain who was active in a division at that time reported that it took almost a year for chaplains to become used to not having a home in a specific battalion, for battalion commanders to become accustomed to not having their own chaplains, and for brigade chaplains to adjust to their tasks as middle managers.

Even today, the latest edition of The Chaplain, betrays this difficult adjustment. In discussing the duties of brigade chaplains it advises that "assistant brigade chaplains may be considered as battalion chaplains inasmuch as normally they are located with the

subordinate battalions of the brigade." Shortly thereafter, the brigade chaplain is advised that "once the battalion goes into combat, however, the chaplain's 'parish' may vanish as its unit 'building blocks' become merged with comparable 'building blocks'....Brigade staff chaplains should insure that assistant brigade staff chaplains are trained to accept this situation...."¹⁶ Old procedures die hard. The word out of Vietnam today is that division chaplains are finding it necessary to assume operational control of all their chaplains in the face of the fast movement and deployment of units from one operation to the next. As was noted much earlier, organizations must continue to change to meet new demands on them. If the old patterns fail to satisfy, they must be discarded for the new.

The Protestant programs of many military installations today operate with organizational forms that are being widely questioned for their value. Many younger chaplains suspect that the Protestant Men, Women and Youth of the Chapel organizations do not meet the needs of the young soldier and his family. They consider them to be basically outmoded ways of stimulating the growth and development of spiritual life that often add the weight of the Church to the forces contributing to the disintegration of the family through their emphasis on separate programs. The value that these organizations bring to the program is

¹⁶ Field Manual 16-5, The Chaplain, Chapter 7, paragraphs 5c and 6b, p. 43,44.

not felt to be worth the time, energy, or money that is given to them in comparison to some of the more vital tasks of the Church. The search is on for something new, but the search is being conducted covertly because those chaplains who feel the need for change and renewal in the organizations of the chapel also sense that there are a number of forces opposing them. These forces range from reporting systems which ask for information by organization name, to advisors and area officers who construct elaborate hierarchies of organization which must be served, to the expectations of parishioners who seek their status in the congregation through this obvious means of service, to supervisors who would not be so bold as to attempt to change organizations which have given such great service in the past.

Yet, renewal of chapel forms is coming. Supervisors are gradually giving up the customary ways of doing things in which papers fostering programs were pulled out of their files, updated and issued in every command in which they served. There are "coffee house" and other experimental ministries operating on military installations. There are chaplains who have attempted innovations in their hours of operation, working from the evening into the night rather than through the day when everyone else is also occupied. There are chaplains who, by varying the forms while keeping the same names, provide vital and creative programs for their people. There are chaplains who see

the chapel as a place to hang their hats and the rest of the installation as the place in which they hold their ministry. There may even be those chaplains who find their reports of evening spent in the beer halls with their people acceptable. The future belongs to those supervisors who learn to provide an environment for creativity, innovation and renewal. This is the future of the Church.

A last example of captivity to procedures is that of the standard plan for installation chapels. This standard plan that sets all the pews in the chapel like rows in a theater and provides the chaplain with an elevated pulpit and lectern does much to stifle the kind of renewal in worship that can be provided through the use of varying chapel designs, differing locations of the altar and baptistry, and new and vibrant forms of construction. It is inconceivable that the military, which is so often at the forefront of innovation, should provide such a stereotyped building in which to bind the multiplicity of its liturgical forms. And all this in the name of and for the sake of standardization. Perhaps there will develop within the military religious program a ministry like that developing in many communities in which the church meets in small groups in small rooms using the variety of liturgical form and practice that can make worship come alive.

The military chaplain must also combat the temptation to fall prey

to its privileges and perquisites. Ex-navy chaplain Norman MacFarlane presented this danger most accusingly when he wrote in The Christian Century concerning a "feckless hierarchy which is more political than religious and more intent on protecting its own position than on strengthening that of the chaplains whom it represents."¹⁷ This question of protecting its vested interests, its own privileges and perquisites, is a symptom of the disease of hardening institutionalism. Every change in any organization threatens someone's vital interests, someone's status or rank. If the military chaplaincy is to have the power to renew itself, it must accept the idea that a continuing vital ministry that is open to change and concerned with the strengthening of its people is in the vested interest of everyone involved. This is primarily the responsibility of the chaplain executive. No one else can perform this function. No one else can establish an atmosphere in which the man who speaks up with a lover's quarrel with the chaplaincy is not putting his head on the chopping block. No one else can effectively reject the impression that the chaplaincy would rather be ruined by praise than saved by criticism. No one else can provide the conditions under which the uncomfortable questions can be asked and criticism from within in love can be evaluated in a clear and emotionally unclouded atmosphere in which anyone can speak up with

¹⁷ Norman MacFarlane, "Navy Chaplaincy: Muzzled Ministry," The Christian Century (November 2, 1966), 1338.

prudence. Organizations suffer, not because they cannot solve their own problems, but because they refuse to see them. They insist on blinding themselves with their own rationalizations and self-deceptions. If there is any organization that should be able to avoid this fate, it is the Church, the ministry, the chaplaincy.

The third danger which the chaplaincy faces is that of becoming captive to the institution in which it serves, the army. This is reflected in the more or less general suspicion of many civilian ministers that somehow the pastor in the military service has sold out to the Establishment. This suspicion is far from the truth.

There is no denying that the chaplain faces the temptation to equate his moral values with those of the military, but he is protected by many safeguards, including the interest of his fellow chaplains, which assist him in maintaining his integrity. Perhaps the most insidious danger comes in the guise of programs of moral instruction. These programs are usually non-religious programs of training in moral attitudes in which the chaplain serves as the principal instructor. Often without realizing it, the chaplain becomes the defender of the moral values proposed by the military service. In many cases it is his responsibility to report attendance at these training periods. The pressures he feels on himself to produce acceptable percentages of attendance can seduce him into the pattern of falsifying attendance

reports that is widely practiced in meeting training requirements. This compromises his moral position, which in turn discredits the chaplain himself as the representative of a religious faith that involves more than simple moral preachments. Though these programs do provide the chaplain with a valuable point of contact with his personnel, this could be made as regularly and as effectively in other ways more consonant with his mission and goals.

In spite of this danger, the chaplain is not a man who is saddled with the values of the military system. He speaks his conscience and the concerns of the Church to his people. He strives for understanding and compassion, yet is alert to prevent that understanding from leading him into the path of unquestioning agreement with all that his people do. His task is to speak to them as a prophet from within their own country while ministering to their spiritual needs.

The chaplain executive, no less than the pastor executive, defends the unique values of the Church. There are those in the chaplaincy who serve under the flag of reaction and conservatism, just as there are those who serve under it in our churches. There are those who see their charge as that of protecting, if not the military church, at least the status quo from loss of influence and renewal, just as there are those who serve this cause in our churches.

There are those who see their petty programs as having a monopoly on the carrying out of the work of the Kingdom of God, just as there are those who resist innovation and change in our churches. There is a chaplaincy that basks in its perquisites and privileges, just as there is a ministry that barter's its soul for its status in the civilian community. We know this chaplaincy and this ministry.

But there is another chaplaincy that we know as well. There is a chaplaincy of men genuinely concerned about the Church of God and their role in it. There is a chaplaincy of men bound together across the divisions of denomination and belief in their common devotion to their Lord and God. There is a chaplaincy that is willing to deny itself for the right and to sacrifice even its own life for the sake of its fellow man. There is a chaplaincy that is ever creative and new in its approach to those young men that are the most difficult and infertile soil for the seed of the Word. We know this chaplaincy, for it is the ministry of the chaplain executive. These are his functions.

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"We live with a few familiar ideas. Two or three. In our chance encounter with worlds and men, we polish, we transform them. It takes ten years to have an idea all one's own - about which one can speak. Naturally, it's a little discouraging.

— Albert Camus

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PROGRAMING AND BUDGETING
FOR
CHAPLAIN ACTIVITIES
AT THE
INSTALLATION
UNDER
RESOURCE MANAGEMENT SYSTEMS

Most Chaplain programing and budgeting is oriented toward the activities which take place at the installation. Most of the training Chaplains receive is oriented toward the budgetary process at the Department of the Army or higher levels. The goal of this paper is to describe the Program/Budget process as the Chaplain encounters it at the installation, and to do so in the new terms used by the Resource Management Systems. A glossary of those RMS terms which are most often used in this paper is included beginning on page 21.

In his role as the executive of the Chaplain program, the installation Chaplain often seems far removed from the essential pastoral functions of the ministry. Yet, his abilities as a manager, especially in the financially oriented fields of programing and budgeting, are multiplied in their impact on the pastoral efforts of every other chaplain on his installation. If he establishes a program large enough in scope to provide freedom for the personalized ministries of the chaplains he supervises and budgets for its requirements, he enables them to expand their labors and explore ever-widening avenues of service. If the vision of his program suffers from astigmatism and myopia and his budgeting efforts fail to provide adequate resources, the program of every chaplain is warped and stunted.

There is good reason for the primary emphasis in budgeting for Chaplain activities to rest at the installation. It is here that

plans and programs are established, funds are obtained and spent, and performance is evaluated. Staff Chaplains at other levels of command may be able to monitor the program/budget process; they may be able to protect the interests of the Chaplain at their level of operations; they may be able to assist, guide, and/or require certain specific activities of the installation Chaplain, but in the last analysis, it is at his level that the program/budget function succeeds or fails.

I. SOURCES OF FUNDS FOR CHAPLAIN ACTIVITIES

The installation Chaplain has three sources of funds for the support of his program - Welfare Funds, Chaplain Funds, and appropriated funds. The installation Welfare Fund, to be spent for the benefit of the personnel on the installation, often provides money to support the operational phases of the post religious program. The Chaplain submits an annual budget of his requirements in welfare funds to the council for approval. His position as a member of this council often assures its favorable response. These funds may provide such items as altar flowers, the salary of Directors of Religious Education, or other needs that are not financed through the Chaplain Fund or appropriated funds.

Chaplain Funds support the religious program of the command. This fund should also be planned, programmed, and budgeted on an annual basis. This procedure requires definite goals, encourages proper stewardship of funds, and provides an awareness of the uses to which the funds are put. These funds are normally used to purchase supplies and literature for denominational activities; support the organizations of the Chaplain program; hire part-time personnel such as bus drivers, nursery attendants, organists, and choir directors; supplement the appropriated funds provided for the Chaplain; and contribute to the wider concerns of the Church.

The bulk of the funds provided in support of the Chaplain program are appropriated funds made available by the commander through the Program/Budget process. In its simplest terms, programing is writing on paper what should be accomplished in any given year. Budgeting is obtaining and using the resources of men, materiel, and money that are required to fulfill the program. At the installation, the Chaplain programs and budgets through the procedures of the Resource Management System (RMS). Broad goals and standards for his activities are formulated at higher echelons of the Department of the Army (DA) and provided through command channels to the installation. At each succeeding level of command, the goals and objectives are more explicitly defined until, at the installation, they are translated

into specific objectives, programs, and uses of resources in terms of personnel and funds.

The Resource Management System uses the Army Management Structure (Fiscal Code) for the programing, budgeting, and management accounting of the funds apportioned to the Army. Within this structure, each activity of program is identified by its own particular account code. Chaplain activities are included in the appropriation for Operation and Maintenance, Army (codes 2000.0000 - 9090.0000), the Base Operation Budget Program (codes 9000.0000 - 9090.0000), the Personnel Support Budget Project Account (codes 9030.0000 - 9030.9000), the Chaplain Activities Summary Activity Account (code 9030.1000). The Personnel Officer (G-1) is normally the Major Activity Director supervising the entire Personnel Support Budget Project Account which includes Chaplain, information, special services, Army community services, and educational development activities. The staff officer charged with each of these activities is called the Activity Director.

II. THE CHAPLAIN AS AN ACTIVITY DIRECTOR

The Program/Budget process for the Chaplain Activities Summary Activity Account (9030.1000) centers in the installation Chaplain, its Activity Director. He operates at the level at which the resources

are consumed, establishing local objectives and priorities, developing projections of workload, determining the resources necessary to do the work, and measuring and reporting the progress made in accomplishing the mission. The use of financial data in terms of dollars to measure the requirements for resources provides a means of comparing the needs of his activity with all others at the installation. The relating of these costs to the goals and performance factors which have been developed for his activity enables the Chaplain, and the commander, to determine the resources required to meet his goals and to measure the efficiency and effectiveness with which they are used.

The Chaplain also programs and budgets for the financial requirements of chaplains assigned to TOE units at his installation. He determines the personnel, supplies, and equipment, in addition to those provided in the TOE, which are needed to support their role in the over-all installation program. He then budgets for them and monitors their use. The chaplains of operational units are responsible for the use of resources under their control, but the installation Chaplain is required to maintain the integrity of the expense ceiling established for his activity through the funds provided to meet his budget. This requires that he work closely with the chaplains of these units to reach their common objectives within the limits of the resources provided.

The installation Chaplain must also coordinate closely with the Major Activity Director under whom his activities are subsumed. The Major Activity Director is his channel for the receipt of Program/Budget guidance and the submission of reports, and the representative of his Activity on the installation Program/Budget Advisory Committee (PBAC). The PBAC assists the commander in developing the Program/Budget, allocating resources to his activities, and reviewing the reports of Program/Budget execution. The Major Activity Director, as a member of the PBAC, assures each activity that it is accorded full consideration by the PBAC in all its deliberations. The installation Chaplain, as an Activity Director, may attend the meetings of the PBAC or the Working Program/Budget Advisory Committee (WPBAC) when the discussion concerns his area of responsibility.

The budget for Chaplain Activities is invariably small in relation to others represented by the Major Activity Director or in relation to most of the other activities on the installation. For this reason, it is doubly important that the Chaplain be aware of the Program/Budget process and develop the ability to present his needs clearly and provide forceful justification for them in relation to the program of the whole installation.

III. THE PROGRAM/BUDGET PROCESS

The installation Chaplain develops, funds, executes, reviews, analyzes, and reports the program for his Activity through the Program/Budget process. These two activities, programing and budgeting, have been viewed in the past as two distinct entities, but today are regarded simply as aspects of one inseparable and indivisible process. The Program/Budget, therefore, always covers at least two years of activity - the year currently in process, as the budget, and the year to come, as the program. In this continuous process, the installation Chaplain is responsible for 1) Program/Budget development and 2) Program/Budget execution and review for his Activity.

A. Program/Budget Development

In developing the Program/Budget for the Chaplain Activity Account, the installation Chaplain must plan for such items as the costs of military personnel; compensation for auxiliary chaplains, contract clergy, directors of religious education, and other civilian professional and clerical personnel; consumable and non-consumable supplies; repair and replacement of chapel furnishings; schools, training conferences, Religious Emphasis Weeks, retreats, and workshops; TDY and travel; religious education supplies and equipment;

the support of the worship and music programs; and the cost of providing similar religious programs at satellite installations.

In addition to the Chaplain Activities Account, there are other Activity Accounts which support the Chaplain's program. He must therefore coordinate with the Activity Directors of these programs to insure that they are aware of and can meet his requirements for their support. Among these are the maintenance and repair of buildings, alterations and minor construction, and custodial services provided by the installation engineer.

Program/Budget development for Chaplain activities centers in the preparation and updating of the chaplain portion of the Proposed Operating Program and Budget (POPB) of the installation. It is generally accepted that a two-year projection of the POPB is sufficient for the needs of the commander. Further projections may be required locally, but these are usually not as complete in scope or as specific in their details.

Guidance for the preparation of the Program/Budget for the Chaplain Activity will be received from the Major Activity Director. Information will be needed as to the level of training and operations to be conducted at the installation, primary elements in its mission and support role, significant changes in the Program/Budget from prior years, and projections of workload to be accomplished. In

this regard, the Chaplain is fortunate in that his operation is usually stable with most of the costs "fixed" or unvarying from year to year. This greatly simplifies the Program/Budget process for his Activity.

Three functions are required of the Chaplain Activity Director in the preparation and adjustment of the POFB. The first is that he prepare and gain agreement on:

1. the objectives and goals of the command as they apply to his activity and are interpreted in his statement of the tasks to be performed.
2. the priorities which should be assigned to each of the projects which he has planned and for which funds will be required.
3. the scheduling of both his operations and his requirements for resources together with the coordination of their distribution and use.
4. the estimation of the impact of changes in the installations workload or mission on his activity.

The second function of the Chaplain Activity Director is in connection with adjustments to the POFB. He must be aware of and plan for:

1. changes in his workload that will add, delete, or alter the scope of his activity.

2. the impact and timing of changes in the mission or objectives of the installation that will affect his requirements for resources.

Lastly, the installation Chaplain must explicitly prepare:

1. a narrative statement for the POFB that presents and supports missions, functions, objectives, policies, priorities, assumptions, requirements, directed activities, standards of performance, and cost guidance relating to facilities and resources as they apply to his Activity.

2. a schedule of the projected workload for the budget year based on his objectives, past experience, and significant changes in guidance. This schedule should include the projected dollar guidance for Chaplain Activities.

3. a schedule of financed and unfinanced requirements for the 9030.1000 Chaplain Activities SAA for the budget year.

4. a schedule of and justification for the manpower required to meet the projected level of effort in tasks and workload.

B. Program/Budget Execution and Review

The Program is executed by simply putting it into operation using the resources available. This involves providing guidance to subordinate chaplains, continuously monitoring the progress of the

Activity; operating within the established budget ceilings; and being prepared to adjust to changes in guidance, cuts in the budget, or the unexpected provision of additional funds. The review of the Program/Budget is accomplished simultaneously for both the Program and the Budget. This review focuses on the mission and tasks accomplished and the quantities of resources consumed. This requires the use of reports and measures of performance that will indicate the degree to which goals have been met, trends of performance have been established, or imbalances in the program have developed.

At the time that the Program/Budget is put into effect, the Chaplain Activity Director receives guidance through the Major Activity Director as to the dollar and manpower resources available for use in his program. This guidance is contained in a document called the Approved Operating Program and Budget (AOPB) and has been received from higher headquarters, considered by the installation PBAC, and approved by the commander. All these have joined together in a process which seeks to consider the priorities of the missions of the installation, to establish the best balance in operations, and to determine the distribution of resources which have been provided.

On the basis of this manpower and budget guidance, the installation Chaplain re-evaluates his requirements in terms of the resources made available to him. When the resources are adequate to meet the needs of his Activity, he prepares detailed schedules of his budget requirements

keeping in mind the dollar guidance he has received. These schedules, which are submitted to the Major Activity Director, include:

1. his requirements for funds listed by the type, Object Class, of funds required. In chaplain budgeting the most commonly used object classes employed in programing and budgeting expenses are:

- 110 - Personnel Services and Benefits
- 120 - Personnel Benefits
- 130 - Personnel Services - Military
- 210 - Travel of Personnel
- 259 - Other Purchased Services
- 260 - Supplies and Materiel
- 310 - Equipment

2. the requirements, consistent with command personnel policies, for both military and civilian personnel in terms of type, tasks, and projected workload. The basic method for determining manpower requirements is to adopt the requirements approved by the latest Manpower Utilization Survey, with necessary adjustments for changes in workload. If none is available, the DA staffing guides and the DA staffing criteria should be used. These schedules are required as part of the Resource Management System in which military and civilian personnel are envisioned as expenses that are controllable by the Activity Director and should be programmed and budgeted by him.

When resources are inadequate to meet his needs, the installation Chaplain must:

1. decide what portion of the POPB for his activity will be accomplished. He then prepares the necessary schedules to guide his use of the available funds and personnel at that level of activity.

2. determine the additional dollars and personnel needed to accomplish the total program, place a priority on these "unfinanced requirements", and prepare the necessary schedules and statements to justify his request for additional resources. The unfinanced requirements must be described in great detail, provided with explicit cost figures, and kept continuously up to date to facilitate their immediate inclusion in the program if funds to support them are provided.

During the execution of the budget, the installation Chaplain performs many operations which are directed toward the control of his Activity and the funds which support it.

1. He continually adjusts his portion of the AOPB to keep it current with the changes generating from a) changes in guidance and funds received from higher headquarters or b) local review of the results achieved in the installation program. In both cases, he should prepare a Program/Budget Revision document indicating the revisions and detailed adjustments made in planned results, programmed activities, and budgeted resources. This revision would also include adjustments made in the unfinanced requirements which are brought about by changes in missions and goals or the reception of additional resources.

2. The Chaplain also prepares monthly and/or quarterly re-

ports which analyze the accomplishment of his mission and the level of expense incurred in comparison to that which was planned. This analysis highlights the differences between what had been programmed in expense ceilings and what was actually accomplished in terms of the expenditures of funds. As a result of this analysis, he will either adjust his activities to meet the objectives or take timely action to change the program and the established expense ceilings of the budget.

3. He prepares the Summary Activity Account (SAA) portion of the Program and Budget Execution Review (PBER). This review is the one major review of the operations and resources of the entire installation. It is performed during the current year of the budget and is based on the AOPB and the regulations and directives pertaining to it. The PBER takes place in October and early November and is submitted to higher headquarters in mid-November. This review focuses on the execution of the budget and includes such items as the impact of requested adjustments on the installation Program/Budget, unresolved problems and recommendations for solutions, and significant accomplishments.

The statement of the impact on the program, if funds are not provided to meet the unfinanced requirements, must be directly related to missions and objectives. This procedure allows the local commander

to compare the priorities of the needs of his various Activities and to transfer funds between them to satisfy the requirements of those programs having the highest priority or ask his next higher headquarters to provide for these requirements.

4. He establishes controls to assure that expense ceilings in both the Military Personnel Appropriation (MPA) and the Operations and Maintenance, Army appropriation are not exceeded. This requires continuous coordination with his Major Activity Director, the Comptroller, and the installation Finance and Accounting Officer (F&AO). This coordination assures that the ledgers recording available funds, obligations, and undelivered orders, which are maintained by the Chaplain, are consistent with the official record of obligations and costs kept by the F&AO.

C. The Politics of the Program/Budget Process

There is a political aspect to the Program/Budget process that is often forgotten, yet the installation Chaplain will find it essential that he be aware of it and adapt his approach to take it into account. The Resource Management System is a tool of the commander, the knowledge of which is essential to the Chaplain's mission, but it is subject to constant change. In this situation, the personal relationship of the Chaplain to the Major Activity Director, the Comptroller and the

Commander are indispensable ingredients of the budgeting process. The Chaplain must recognize those members of the staff who are proponents and opponents of his program - both technically and in reality. He must be willing to use his relationships with them in the best political sense to gain their defense of and support for his program. In doing this there are several facts of life that must be recognized.

The first is that in budgeting, every other Activity Director is a potential rival for funds. In a procedure that seeks to compare the values of activities across the whole program of an installation, the Chaplain's program is in competition with them both in seeking additional funds and in avoiding cuts in funds already programmed. A relatively small program, such as that which the Chaplain manages, has a more difficult time in absorbing percentage cuts in its budget than many others. Most of his costs are costs that move in steps, as in programs begun or discarded and in personnel employed or fired. They are, therefore, less easily adjusted in small increments than those activities whose levels of expenditure can be fixed at many levels over a broad range. For this reason, the Chaplain may lose a lot more in a reduction in funds than the small percentage of his budget might indicate.

A second fact of life in Chaplain budgeting involves the concept of the funding base. In budgeting for support items, it is normally assumed that if an item was accomplished in the prior year and no

specific deduction has been made for it in the current year, funds will be provided for its achievement. This requires that the Chaplain carefully consider any voluntary reduction in or discontinuation of a program which might cut into his base. As a rule of thumb it is good to remember that it is much easier to lose funds for an old program than it is to get funds for a new.

Thirdly, the performance factors established by the Army Management Structure do not provide a basis for measuring the results of the Chaplain program. These factors measure only the population of the post and the number of sites at which chaplains can be employed. They provide scant basis for judging "the work accomplished in relation to the level of resource requirements or their utilization." The effect of this is that the Chaplain has no built-in standard against which he can statistically measure his performance or in which his program can be judged in relation to others. This can prove to be a liability (Show me what you've accomplished in black and white!) or an asset (This program is as invaluable as it is immeasurable!).

Lastly, the Chaplain is also the pastor to the commander and as DA Pam 16-5 says, "Abuse of the pastoral relationship to gain favorable command action is an abuse of privilege." In the sensitive area between pastoral and administrative relationships, the Chaplain can only trust to his conscience and his own good sense.

In operating within the political environment in which the Program/Budget process takes place, the Chaplain must remember that it is his responsibility to sell his program. In this position his task is roughly similar to that of a sales manager whose efforts in selling his wares provides the revenue on which his firm depends. This requires that the Chaplain be sold on the program himself. It also requires that he cultivate his clientele, for the salesman must remember to whom he is selling and that no one will buy his product unless they consider it to be to their advantage to do so. In this regard, no commander or Major Activity Director will buy the product offered by the Chaplain unless he proves that it is to their benefit to do so. It is helpful if the Chaplain is also able to gain the confidence of his clientele and impress them with his knowledge of his program and its place in the installations operations. In this way he can both meet their desires and encourage them to accept aspects of his program which might not readily claim their favor.

The Chaplain must also make his program visible. Most chaplains have a natural reluctance to "blow their own horn," but blowing the horn for the program is one way in which its value to the installation can be made known. The Chaplain must be his own public relations officer. Anything that he can do to present his program in its best light, bring it to the attention of those who make the budgetary

decisions, and keep them aware of its prospects and results is well worth the time and effort.

The Chaplain must also be prepared to take advantage of the opportunities that come his way to expand his program and increase its base. In budgeting, funds provided for an emergency program in one year often become part of the base of the program for the next. Most emergencies that attract the attention of the commander to the Chaplain's program fall in the realm of morals, morale, or welfare. These just requirements for action can often be used to enlarge the Chaplain program. It may be argued that this and certain other means of defending and enlarging the Chaplain program are ethically questionable. Here again, each Chaplain must decide for himself and proceed as he sees fit.

There can be no argument, however, that a knowledge of the Program/Budget process, of his role as an Activity Director, and of the political environment in which he operates is essential to the functioning of the installation Chaplain and the accomplishment of his program.

A GLOSSARY OF PROGRAM/BUDGET TERMS

1. Activity Account (AA) - Any subdivision of a Summary Activity Account used for accumulating and reporting workload and obligation data (e.g. 9060.2800, Community Facilities Buildings).

2. Approved Operating Program and Budget (AOPB) - The result of four interrelated actions: a) the updating of the Program and Budget Guidance, b) the issuance of Financial Resource Authorizations (FRA), c) the issuance of an Approved Operating Budget providing advance and explanation of the FRA, and d) the markup of the Proposed Operating Program and Budget which provides total approved expenses and details as to adjustments.

3. Budget Program (BP) - The major subdivision of an appropriation that represents a significant function and activity in accordance with the budget structure (e.g. Budget program 9000.0000, Base Operations).

4. Budget Project Account (BPA) - The first major subdivision of a budget program (e.g. 9030.0000, Personnel Support).

5. Object Class Code - A three-digit number shown on all accounting documents to describe the transaction in terms of its physical or service characteristics (e.g. 110 - Personnel Services and Benefits).

6. Program Budget Advisory Committee (PBAC) - A committee normally composed of senior representatives from the general staff who are responsible to the chief of staff for developing, reviewing, and making recommendations on all matters relating to the operations of the command.

7. Program/Budget Execution Review (PBER) - A single major review approximately mid-way through the execution of a fiscal year.

8. Program and Budget Guidance (PBG) - A document issued by a higher headquarters to its subordinate commanders to provide information and guidance pertaining to missions, resources, objectives, policies, and related matters upon which the subordinate commanders can base their programmed course of action for the fiscal year(s) concerned.

9. Proposed Operating Program and Budget (POPB) - The Program/Budget report representing the commander's first comprehensive calculation of resources required in a target fiscal year.

10. Summary Activity Account (SAA) - A major subdivision of a BPA used for accumulating and reporting summary workload and obligation data (E.G. 9030.1000, Chaplain Activities).

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